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WARM VISIT?

PRESUMABLY the same secrets that Mr. Khrushev is reported to have revealed about the Stalin regime lie behind the face of Mr. Malenkov too. Murder, torture, fear, palace intrigues, human degradation in various forms must be known there. Yet the face, as seen in the press photographs, looks genial, intelligent and above all human. This must either mean that evil has a devilish way of disguising itself, or that somehow the essentially human knows how to survive. It is better to conclude that it has survived in the eminent visitor to this country and the more eminent visitors to come.

When Mr. Malenkov was deposed from the position of Prime Minister in his country *The Inquirer* suggested that if he remained alive a new era had begun in Russia, to be welcomed by everyone. Russia would be returning to the normal standards of civilization. No one could then have thought that in twelve months Mr. Malenkov would be visiting this country at the head of a delegation. It is evident that a revolution more remarkable in some ways than all the others has taken place in that strange country. By some inexplicable miracle the human spirit once again has broken through the shackles with which it so frequently binds itself, and is learning to be free again. The visit of Mr. Malenkov should be regarded as a warm visit. It is not for outsiders to judge about what has happened in the past; they can only be too grateful for the humanity of the moment.

Disarmament

The United Nations sub-committee on disarmament has been meeting this week in London. When one realizes all the weariness of all the meetings on disarmament held during the past ten years one wonders that men can still go on talking about the subject. Yet they still are. It is possible that something of considerable importance will arise out of the current meetings. The world—with the symbolic figure of Mr. Malenkov in London and the figures of Khrushev and Bulganin still to come—is a new world. The old bitter suspicions and animosities can hardly still exist. It may be possible to transform this new humanity into the concrete forms of disarmament. It may be possible that mankind is choosing. It has to choose between incalculable destruction and the possibility of an era of material advancement hardly dreamed of in the past. It may be that mankind is choosing the latter.

This year of 1956 may be a vital turn in current history. If so all the pessimism about man's nature known during the past couple of decades will be unfounded, and out of the horrors of these decades, the spirit of good, baffled yet unbroken, will have fought its way.

The New Revolution

A new understanding of human nature, and of government may be found in this revolution. It is clear that, on the whole, rarely do the so-called leaders of the people speak for the people. There is always a reservoir of feeling, challenge, and inner goodwill existing of which the leaders, quite naturally, can know little. How far, for instance, can the leaders of religion in England speak for the spiritual condition of the people? At the best the leaders can only speak for ten per cent., and these within a restricted environment of theological language and certain moral suppositions. The great bulk of the nation is necessarily beyond their vision; yet it would be wrong to suppose that no spiritual life, no weighing of right and wrong, and reflection upon abiding mysteries, takes place there. It is a commonplace that the Church is cut off from the life of the people: it is cut off from more, it is cut off from all the great primitive urges of good or evil that take place there.

Similarly with regard to government: government is necessary and good, and fortunate the people who have good government, but it is unlikely that all the well-known figures known throughout the world ever remotely touch the private life of the people. That goes on in its own way. The humble man is concerned with his own life. The poet tries to understand. The technocrat changes, almost without intent, the exterior world. And each is concerned with issues and desires in which the leaders are not concerned.

Life with Life

Just as men have learnt that the nature of history is not bound up with the life and death of kings, so they may have to learn that it has nothing to do with the secular figures they deify in one way or another. The springs of life probably lie in sources which have yet to be discovered. That the springs are there is one of the convictions that the strange events of this week can bring. It should be a matter of reflection for a religious movement. How can the life of a church be joined to the life that apparently requires no church?

That is the abiding question of church activity.

HUMANISM—WHAT IS IT?

I. CAN THE HUMANIST WOLF LIE DOWN WITH THE RELIGIOUS LAMB?

By R. W. Wilde

HUMANISM has made no great strides in this country, although one or two of our Unitarian ministers have been attracted by it. But among our American churches many Humanists are to be found. And in America there exists a very real problem: whether Humanists can remain within the traditional Unitarian churches, and whether a *modus vivendi* can be found that shall embrace both Humanists and Theists happily within the one religious Body.

As would be expected, there are extremists on both sides. There are Humanists who make no secret of their conviction that what we have hitherto regarded as religous ideas are exploded superstitions, and that anyone who continues to profess and announce them is a purblind traditionalist, the victim of crude superstition and darkness. And equally there are theists who insist that a specifically religious body can find no real place for those who deny the reality of God, who refuses, in fact, to use the name "God" at all.

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What is Humanism? This is not an easy question to answer. For Humanism has various shades and aspects. In one sense it indicates the whole spirit and outlook of modern scientists at their best, deriving from the great humane and intellectually robust outlook of the Renaissance reformers. In another sense, the word Humanist indicates the modern materialist at his best, that is, the materialist who is still concerned with moral values. I suppose what we should regard as the best minds in Russian Communism are Humanists in this sense. But thirdly, there is the religious Humanist, if the double word does not involve a contradiction in terms. And it is these Religious Humanists who constitute the real problem for our religious compatriots on the other side of the Atlantic. Can a place be found within the church for those who refuse to use the name "God," who displace prayer in public worship for meditation, and the object of whose worship is a kind of ideal and transcendental Humanity, Humanity as ideally it might be, the Humanity of the future, the Humanity envisaged for instance in John Addington Symonds's poem:

"... a loftier race
Than ere the world hath known shall rise?"

The spring number of *Faith and Freedom** is very much concerned with this issue. The short Editorial sets the tone of the whole. "The one *positive* affirmation which Unitarians have hitherto *shared* with all Christians is Faith in God." "But upon those who have no experience of a personal God it is as fruitless to urge a theological argument for God's existence as it is to urge the reasonableness of the infallibility of the Pope on Unitarians." The solution, the Editor seems to suggest, lies in the second great affirmation of the Unitarian faith: belief in man. "The crucial test is whether a man worships in spirit and in truth, and lives out his life in freedom, reason, and tolerance." For the rest, "... the Humanist emphasis is both necessary and good, in that the tension which it causes within liberal religion is creative of the worship which is in spirit and in truth. But let the theist beware of dogmatism about his God, and let the humanist beware of dogmatism about his non-awareness of a personal God".

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The uncompromising Humanist faith is set forth in an essay *The Challenge of Humanism*, by the Rev. Leonard Mason. This essay was first orally delivered at the Ministers' Conference of September, 1955, and made a profound impression upon those who were privileged to hear it, violently as some disagreed with its contentions. Mr. Mason begins with an historical study of the roots of present-day Religious Humanism. Coming to grips with the central problem, Mr. Mason says that the Humanist conviction is that "... an external, supernatural Being is not required to account for the existence of the physical world, for the emergence of life upon earth, or for the human ideals of reason and conduct. The modern Humanist has imbibed (the) scientific culture as the most satisfying intellectual background to his life".

What are the values that Humanism retains from religion? They are, says Mr. Mason: (1) The sense of dependence—not upon God, but upon "Man the Collective"; (2) Faith in the unlimited possibility of human experience and achievement; (3) The necessity for ideal moral striving.

Mr. Mason bids us not to be afraid of the challenge of Humanism. There have been philosophies and movements before now that seemed to threaten man's highest values and noblest convictions, but in process of time they have been incorporated within the body of accepted values and beliefs. He believes that Humanism will eventually replace the traditional religious convictions, and that we religious people will make our peace with it, as we have made it with the theory of Evolution or the Copernican astronomy.

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My own feeling is that Humanism is excellent as an ethic. Its call to heroic moral striving may sometimes sound bleak, but its challenge is icily invigorating: "Let you soul stand cool and composed before a million universes!" But where Humanism fails is, I think, in the realm of philosophy. Man is not self-sufficient: he did not create, and does not sustain, the universe. Philosophy's long search for a First Cause, for an Absolute, for a Timeless and Transcendent Spirit, cannot have been *pure* delusion and waste of time. Nor can the mystics' experience of a "Thou" answering to their questing "I" be dismissed as pure illusion. Religious Humanism is only another version of Comte's *Religion of Humanity*, and my own feeling is that it will go the way of the older philosophy. What is valuable in it will be taken up and its emphasis utilized and welcomed in our religious system. Its inadequacies will go the way of tested and outmoded things.

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But perhaps, after all, much of the difficulty is one of terms. It may be that when the Humanist throws over the term "God" he is really throwing over only the childish and anthropomorphic notions that cluster still about the term. Rightly, he rejects the notion of a God in the shape of an ancient bearded man, enthroned somewhere in the sky, or the all-seeing and condemning Eye that frightened some of us in childhood.

In another article, *The Validity of the knowledge of God*, the Rev. A. Phillip Hewett tackles squarely and competently this matter of terms. What, for instance, is Faith? "It is not only a matter of intellectual conviction. It is much more all-embracing than that. It is the response of the whole personality to an ideal or a reality that is experienced." Reminiscent of Professor Gordon W. Allport's teaching, Mr. Hewett asserts that "A fully-fledged religious faith is a total response of the personality in two respects. It takes account *of life as a whole* ...; and it is a total response in that it is not only intellectual, but (involves) will and emotion as well as intellect."

If this is the case, then it is clear that there are many forms of religion, some of them not denoted by the term "religion" at all. Equally, there is idolatry, and not simply that of the theologians. "Idolatry is the attribution of total significance to an object ... which can be the object of no more than a partial faith." The only fitting attitude is one of reverence, fearless seeking in reverence. Mr. Hewett does not deal specially with Humanism in his article, but he brings

us near to the Humanist in his final paragraph. ". . . the life expressive of such a (universal) consciousness is more adequately described as religious, and not simply as moral, though this, of course, includes the moral life." On such a finding, the Non-theistic Humanist may be a much more religious person than many a conventionally "professing Christian".

Humanism will, I suspect, continue to challenge us, and, in some measure, to influence us. Whether a Non-theistic Humanism can continue indefinitely to find a place within a body of churches that are devoted to the worship and service of God is a question that only the future can answer. But readers of this issue of *Faith and Freedom* will feel greatly indebted to the writers of these thoughtful and capable articles, and to the Editor for his choice of them. And let it be said that this present issue is much more readable than some former numbers.

Other articles are: (1) an excellent article on *The Liberal Doctrine of Man*, by Dr. J. R. Bartlett, Dean of the Starr King School of Divinity, in which he contends that the religious liberal must continue to hold and proclaim a robust and optimistic estimate of human nature; (2) a short, but pregnant, article by Dr. Von Ogden Vogt, calling for a transformed conception of the "religious atom," comparable with the transformed conception of the physical atom; and (3) a long, and somewhat vituperative, article on St. Paul by Mr. J. W. Rattray, which suggests that Paul bowdlerized and defaced the simplicity and purity of the Christian faith, and was something of a megalomaniac.

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II. WHAT I MEAN BY HUMANISM

By Colin J. Gibson

(Minister, Adelaide Unitarian Church, Australia)

HUMANISM, as I like to think of it, means a value given to life by a religious faith or consciousness.

A humanist is one who can throw his heart into life and love it, ravished by the excitement of man's creations of the spirit, in art, literature, science and rejoicing in every beautiful expression of the faith that is in Man.

That was the purport of the word in the days of the Renaissance, when minds were enthralled by the rediscovery of the Latin and Greek authors and artists, and human activity extended into the printed word and the traversed oceans. These men, like Erasmus, were deeply devout, and never thought that their humanist preoccupation clashed with their worship of God.

There is not the slightest need for this clash. A divine Being affords a valid reason for belief in those things which make human life distinctly human, like love, truth and goodness, and ensures respect for human personality.

A man has a value then, not because he may be useful to somebody or for something, but because, partaking of the divine nature, he is valuable in himself. Is love not a bigger thing in Man because it is believed that God is understanding Love? Is truth not holier, because of the belief that the nature of God is unchanging truth. Is goodness not more desirable, because God is thought to be Goodness itself? Belief that these things of human perception and valuation are contained in the Being of God, and are transcendent realities, is a tremendous help in holding on to them. It is the difference between holding on to a log in the stream or a tree on the bank. In one case you are swept with the current; in the other case the current pours past you. Truth, seen as belonging to Man is one thing; truth, seen as belonging to God is another. The obligation of truth can be evaded very easily, if no inner compulsion exists for observing it. Expediency can have a very insidious appeal. Float down the current with me, says this floating log.

Recent and present happenings reveal with awful clearness the disaster to the mind of Man which follows upon loss of hold upon the living Truth. To keep Truth inviolate, we need to believe it has an existence in God, and matters objectively. If Truth be considered only as a human idea, it is possible on human grounds to dispense with it, as being only of human origin anyway. We have to believe in the transcendence of truth, and aspire after it as a value, in order to honour it. When we do so, we are already worshipping God in one respect.

So with all the other aspects, and with human personality itself. Our loyalty depends upon our having a belief which invests these aspects with a meaning and a value apart from just us. If they have come from us only, we can go from them any time it suits us. The rock under which I stand must be higher than I. The great things of life have power over us, if they are contained in the idea we have of God.

Take the value attaching to human personality itself. The liberty of the person depends upon having a certain opinion of a person. If a person is merely a social product and the ideas he may have merely a reflection of the society he happens to live in, then liberty does not attach to the person. Society which made him can equally well unmake him or remake him, and can compel him to conform or change his form at will.

One party chosen for you on a party list; one newspaper telling you what it is fit for you to know; one radio jamming all other stations; one education moulding the mind to a dogma; one country, with electric wire to keep you from leaving the Paradise on earth provided for you; all these insults to human intelligence are all right, if all the dignity a human being possesses resides only in the human being. One man may treat another as he likes, to gain power and pleasure for himself, if he is without reverence for Man.

Religion alone makes man always an end, never a means. It objectifies those principles and values which Man knows in himself belong to the good life, declaring that these things inherent in Man, are also incumbent upon him; above as well as within, and Man must make them part of his life. The whole point I want to make is, that in order to have a secure humanism, it is necessary to see the things which humanity has come to value in the history of civilisation, as arising not in his own being, but as having an origin in a transcendent Being, whose attributes must be our attributes.

I cannot see why a word, which belonged to the Renaissance period, and is associated in the mind with men of religion, literature and science from that period onwards, should be allowed to pass into the possession of the queer few who retain a Church without a God; and still less handed over to the misuse of men without even a Church, who want to upset the social order, established on a Christian basis, for the sake of an order established on Marxist foundations. I will retain the word and mean by it the kind of religious attitude which sees in Man the evidence of God, and which bows in worship at the beauty which signifies a beauty beyond, seeking to become as like that beauty as may be.

III. AMERICAN HUMANISM

By Stephen A. Fritchman

(The Rev. Stephen H. Fritchman, the minister of the Los Angeles Unitarian Church, U.S.A., would probably call himself a Humanist. The following is an extract from a current sermon which may give some indication of American Humanism.)

NO one who is not a working Unitarian Minister can possibly know how fully such a sermon as I propose to-day strains the preacher's conscience. This is no easy Unitarian propaganda piece I am delivering this morning. The ten signs of a good Unitarian are the ten signs of a good human being, and I would to heaven that all distinctions between sects and denominations could be wiped from the surface of the earth by a cosmic miracle before the sun sets to-day. Yet you know, and so do I, that for the present there is no practical solution

for the problem of working collectively for a liberating religion of humanity except through organized societies here in time and space.

So this address to-day is a description of the man or woman who has asociated himself with our society here in Los Angeles or is thinking of it, because he wants to be with others in the most important transactions of his or her life. No one in our church fully possesses all of these signs and there is no smugness in these remarks. Few indeed feel they have reached perfection. There are hundreds of millions of people not in our Unitarian groups who share many of the things I am mentioning to-day, often in far greater degree and with far greater consistency of example day by day than we ourselves; and my hope is that we can get to know each other better as the years pass.

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This is in part a family talk to-day directed at our own members. It is aimed also to reach some of you who have questions about the Unitarians in theory and in practice. If we are to do anything remotely approaching our proper task in Los Angeles on behalf of human freedom, we should rally another two thousand people to our ranks—plain, honest men and women. We should make it easy for truly sincere and devoted seekers after brotherhood and truth to join this church. We should provide here a centre of inspiration, learning and shared experience that will make it self-evident that we have a fundamental part in making this a great city, that we are proud citizens of a great country, and far more important, that we are members of a world community undivided by colour, nationality or creed.

The Unitarians have been here in Los Angeles now for 78 years and have made some contribution to its moral, intellectual, religious and civic life, no mean contribution, I assure you; but it is nothing in comparison to what we should be doing in the half century ahead of us. Ministers come and go, individual members come and go, but the society known as the First Unitarian Church should remain solid as a granite rock, fluid as the sea around us, growing like a redwood solidly for the centuries. Use other metaphors if you will, use other names for this society here, but let us make sure that what we do is for the one great purpose of human felicity and freedom, for love and comradeship, for growth and happiness of mature men and women and children. It is in this context that I speak of the ten signs of a good Unitarian.

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Who is the good Unitarian in 1956? What are his signs, the frontlets between his eyes, the phylacteries on his head and arm? In our conferences in Alameda and Boston we Unitarians project great blueprints for the century before us, and so we should. But what kind of people are we looking for as we dream these dreams? Here are a few of my criteria.

First: a good Unitarian is one who honours integrity and truth as the twin possessions beyond all price. For these invisible and imponderable treasures he sacrifices many other things when it is necessary. For at least four centuries Unitarians have endured obloquy, ridicule, ostracism, imprisonment and even death, believing that no satisfactions man has ever discovered equal integrity and truth for real joy and durability of spirit. In seasons of acceptance by the multitude and in seasons of inquisition the good Unitarian has placed these two stones in the key of his arch. It is no accident that searchers for truth like Dr. Joseph Priestley, the chemist; Charles Steinmetz, the physicist; Maria Mitchell, the astronomer, have found a congenial religious home in the Unitarian camp. I have long remembered the words of the late Dr. Eduard C. Lindeman, when he told the Unitarians at our Montreal Conference: "The only theological test I would give for a person to join a free church would be: 'Are you prepared to enter upon experiment?'" Of course the fact is, as Zachariah Chafee of Harvard told the Hennings Committee a fortnight ago: "Human beings do not instinctively desire to live in a community where freedom of speech prevails. They long for a unified society. It is natural for us to feel hostility toward anyone who expresses unfamiliar opinions or views which we intensely dislike." Cherishing truth and integrity is a very mature preoccupation, and many have not found its joy. This may be one reason why there are even now only a few hundred thousand Unitarians in the world. But it is our confident belief that, as education extends its satisfactions throughout the world in greater scope, many more men and women in every land will find integrity and truth indispensable to the satisfying life. Let me make clear that until some of the basic struggles for bread and butter are won throughout the world, many people will not seem to show an interest in philosophical matters like truth and integrity. But let it be remembered that people who fight this 20th century battle for material security from hemisphere to hemisphere, resisting bribes, offers, distractions of one tempting kind or another, are cherishing truth and integrity now. It is their holy of holies, their salvation, whether they know it or not as being the heart of religion.

COMMENT

The Free Churches and Divorce

So much prominence has been given recently to the views of Free Church ministers who seem to be gravitating towards Anglican views on divorce and the nature of the Church that it is refreshing to have the views of the Rev. K. L. Parry, a former chairman of the Congregational Union, and this year's new Moderator of the Free Church Federal Council, expressed in the handbook to the Council's coming diamond jubilee congress.

With the Church of England in view, he writes: "There is still some difference of emphasis in our approach to great moral issues, and there is more than a difference of emphasis in our attitude to the great question of marriage and divorce. I find little support among the Free Churches for the rigid, almost papal, attitude of the Anglican bishops. The Federal Council might well give some guidance on that difficult problem."

The Moderator agrees that the Free Churches have felt hesitation about the disestablishment of the Church of England, but he adds: "We wish the Church of England were more representative than it is to-day of the Christian life of the country. . . . We have never wavered in our convictions that the control of the Church by the State is an intolerable infringement of the Crown Rights of the Redeemer." Also with regard to the nature of the Church, "we have declared in a joint statement with the Anglicans that 'the foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or societies, but upon the creative will of God. We hold to that, but there is still a difference between us as to whether what God created was an ecclesiastical institution or a fellowship. The conception of the Church as a fellowship, creating its own institutions, is shared by all the Free Churches".

Other writers stress the fact that only a small number in any of the churches have felt the need for closer federation and unity, and that a closer "growing together" of the Free Churches is the necessary prelude to any healthy "growing together" with the Anglicans. One had the feeling that there was a tendency among Free Churchmen to leave their historic positions in these matters, but it is satisfactory to note that as a body their ancient witness still stands.

M.C.C. and Pakistan

I have received a letter from a member of the M.C.C. which whilst agreeing with my comment on the deplorable stupidity of the ragging of a Pakistani umpire by members of the M.C.C. team, objects to my suggestion that substantial security for good behaviour should be required from those responsible before they are allowed once again to go abroad as representatives of British sportsmanship. "The poor Government has already a plateful of troubles," says my correspondent, "and they mustn't make room for this extra one. The suggestion savours of a totalitarian approach." It is precisely because the Government has a "plateful of troubles"

that they should take care that they have no more from the same source.

I don't think British people realize adequately the tremendous prestige that attaches to the visits to the Dominions of British people in a *representative* capacity. When living in New Zealand, I helped to entertain a team of debaters from a famous British university. The people there were hurt by the fact that the young gentlemen who composed the team appeared at social functions with dirty shoes and clothes that suggested that the wearer had been sleeping under hedges for two or three nights. Of course the disapproval was not very deep, and good feelings towards Britain easily survived the incident; but there was a certain feeling of annoyance, because we felt that they would have behaved differently in their own country.

The members of such a team as the M.C.C. touring team may not have been as individuals of great importance, but as representatives and symbols of Britain and her attitude to Pakistan they were extremely important; and they let Britain down at a time when our relationship to the whole of the Middle-East is a difficult one. I was under the impression that the taking of security for future good behaviour by those who have misbehaved themselves is a common practice in western civil life; and there seems nothing very totalitarian in asking for similar securities where the result of a repetition of objectionable actions can be far more deplorable. It is on quite a different footing from the refusal of passports and visas to people of whose politics the Government disapproves.

Church and Business

A Unitarian must perforce look with envy at the tremendous sums that are being raised by the Church of England in order to promote the Church's work. The Bishop of Birmingham's appeal for £1,200,000 must be easily the largest ever made, and it is to be used in providing church buildings, halls and vicarages in new housing estates and city redevelopment areas. Of this large sum over one-fourth has already been raised by the gifts and promises of forty doners, all but six of which are industrial companies. Tube investments have given £75,000 and British Motor Corporation £50,000.

In inaugurating the fund the Bishop pointed out that churches were built in the Middle Ages by kings and barons, but a little later by wool merchants and mediaeval guilds—seldom by the parishioners themselves. Trade Union leaders are said to support the appeal, which will be furthered by a collection taken in works and offices. All the same, most people would agree that under modern circumstances little could be expected of ultimate benefit from all this expenditure were the work not supported by the rank and file of the church. But it is to be hoped that great success will attend these proposals: we differ in much from the Church of England, but in things essential we regard ourselves as standing together.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"WHY DON'T WE GROW?"

READERS' OPINIONS

SIR,—May I express complete agreement with Dr. Wilde's most helpful article, and add some of the comments which he invites? And incidentally deal with some of Dr. Durroch's points.

Our present position is like that of men engaged in a journey which proves longer and more arduous than had been anticipated: what we took for the main range turns out to be only foot-hills, with the real mountains still ahead. The prevailing weather has meanwhile changed for the worse. It is a situation which tries our morale.

What we had chiefly failed to realize was the extent to which different aspects of religion are interconnected. We thought we could liberalize doctrine while keeping the personal, emotional and social aspects of religion almost unchanged. But our criticism had gone too deep for this to be possible. In challenging the doctrines of inherited sin, eternal damnation, and vicarious atonement, we were separating ourselves from the traditional religious way of facing the "dark" aspects of reality and recognizing the solidarity of the human race, and from the sense of overwhelming common indebtedness to the same redeemer which is the deepest bond of orthodox church-unity. Without these elements or adequate equivalents, our religion would be left as a mere fair-weather optimism and moral self-cultivation, and our churches mere coteries of congenial and like-thinking individuals. Intellectually, there is nothing to prevent us from finding equivalents for these elements within the frame work of a broadly liberal, humanistic, universalistic theism: but it involves a great deepening and purging of our religious experience, which can only be achieved by intense and prolonged co-operative spiritual effort. We are called to bring to the intimate problems of personal piety, human relations, and church fellowship the same courageous integrity which earlier generations of Unitarians brought to the problems of religious doctrine. In the past, we were much occupied with filtering the water from other men's wells: our present task is to dig wells of our own. Some of your own editorials have set as an example of such digging.

We thought we were only removing a few blemishes. Instead, we find ourselves called to a creative spiritual process. In the past, such tasks have usually been carried out by small "remnants": to that extent we may accept our paucity of numbers with pride, as a sign of our high calling. But, alas, this paucity of numbers is largely due to the way in which our unworthiness discredits our high professions: and to that extent we must accept it as a chastening and a cause of shame. Much will depend upon our right acceptance of both the pride and the shame.—Yours,

Shrewsbury. *Francis Terry.*

Points From Letters

Fifty years ago, as Mr. Wilde says, Liberalism was in the ascendency. But those were times of comparative security and optimism. Since then two wars and social revolution have shattered that world. With foundations shaking under their feet is it not natural that people should seek, above all, in things spiritual, security. Hence the appeal of the infallible creed and the wide, warm embrace of the authoritarian church or movement. These may well seem to provide bulwarks against the threats of an atomic age and the insidious spread of Communism and materialism, which few can resist.

In a scientific age with an over-emphasis on reason, there may be reaction against a religion which appeals mainly to the mind. Perhaps people are pining for a colourful emotional religion that reaches the heart, for mystery rather than rationalism. The law of balance in operation.

So I think the stage is not yet set for the advance of Religious Liberalism. Maybe our humble function is to preserve its seed for a more propitious time. To face this might save us much frustration and concentrate our efforts fruitfully on conservation within a small field. Every Movement has its day. Perhaps ours is still to come.

Jean E. Lindsay.

"First hand discoveries" are never likely to be very numerous for the reason that one of the great tests of a "discoverer"—a pioneer—is just the ability to "stand alone"! It has just got to be done—but, thank God, some of us are built just that way, and "can do no other". Inside a denomination, however strongly it may protest its stand for "freedom", there are always—as I see it—cramping limitations and loyalties that create a claustrophobia atmosphere which some of us find absolutely stifling, and which we simply cannot breathe. I for one feel convinced that I can live more fully, and pursue truth more vividly, from a position outside denominational requirements; and I claim most strongly that such a position is not only a tolerable one but a necessary one for many folk. Lonely? No—I don't think so. "The Kingdom of God is within you". Jesus was right. It most certainly is.

Malcolm Rae.

We Unitarians arrange ourselves into two main categories—those of us who have discovered that the fundamental dogmas of the Christian faith are shadows or illusions and spend our time imparting the discovery to others, and those who think that a paler more blurred version of those shadows is nearer to the truth. Since all shadows are cast by objects, would it not be more profitable for all of us if we turned our attention to those objects instead of disputing about the reality or unreality of certain details of the shadows. If we did that, perhaps we could then determine what our attitude should be to the keeping of Christmas and Lent and Easter—and even Trinity Sunday! *N. J. Trapp.*

The fabric of modern Unitarianism rests upon toleration rather than fellowship. The very breadth of its appeal militates against unity. An interesting if impossible intellectual exercise would be to attempt to formulate a dogma embracing Unitarianism. As a school of religious thought its diversity and individualism are both an attraction and a weakness.

We are in the middle of a social revolution and it will be a couple of generations before the "new Aristocracy" develop a faculty of intellectuals and encourage original thought. In this present phase of canalized thinking any religious growth is bound for the time being to be among the "automatic" denominations of orthodoxy. *H. G. Beach.*

The Dead Sea Scrolls

SIR,—It is a sad commentary on morals that so-called religious scholars should be influenced by wishful thinking, as Mr. Garrard admits. As one would expect, he rather favours the wishful thinking of the orthodox Christians, but can he suggest why someone should write a *Testament of Levi* by itself and only centuries later should come into existence *The Testaments of the Twelve Patriarchs*? It is grimly amusing to see orthodox Christian scholars, when their own texts are at stake, straining the evidence to maintain dates far earlier than those of surviving documents and when documents appear to threaten their position, straining the evidence to maintain later dates for them. Surely the important point is already settled, namely, that the discovery of documents such as the Dead Sea Scrolls could completely undermine the claims made by orthodox Christian scholars and that therefore orthodox Christianity has a shakable and not an unshakable foundation, as true religion has.—Yours,

Cambridge. *R. F. Rattray.*

Lent

SIR,—I had hoped that Mr. Vallance's reply to Miss Lee's letter on the subject of Lent would be regarded as a fair and sound comment. But since Mrs. Thompson has re-opened the subject, may I, on behalf of the Unitarian Peace Fellowship, point out that we have not asked our fellow Unitarians and Free Christians to observe Lent by undue mortification of the flesh, by eating fish on Fridays, or by special services. We have asked that a season traditionally associated with some form of self-denial should be used for the benefit of suffering children. How this can be thought to conflict with the principles of Unitarianism and Free Christianity I cannot understand. I hope that all your readers, having read Miss Harris's moving article, will respond to the challenge to join in one great act of support for the S.C.F.'s invaluable work, and will send in their contributions to our treasurer, Mr. Hedley Stephens, 4 Heathfield, Manchester Road, Ashton-under-Lyne, to reach him by April 17.—Yours,

Finchley, London N.13. *Dudley Richards,*
Chairman, Unitarian and Free Christian Peace Fellowship

(This correspondence is now closed. Editor)

Charming and Delightful

SIR,—What a charming and delightful article Isabel Watson Mogey has written about "The Gentle Lion of Killinchy" in your last number! But it was the Rev. J. Smethurst (not Smethink) who was sent to Ulster as a missionary by the Unitarian Fund, and who fired the spark which eventually led the "Gentle Lion" to become a Unitarian.—Yours,

Aberdeen. *L. Baker Short.*

Secretaries are asked to forward their advertisements for the General Assembly meetings in good time to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7334 Editorial: EUS 2912

NEWS REVIEW

NEWS FROM THE NORTH-WEST

By Our North-Western Correspondent

With Easter only a few weeks ahead it seems strange to be writing notes which carry the mind back to Christmas. Material for building a bit of a column has come very slowly to hand. The congregations in the N.W. appear to be very pleased with their Christmas services and festivities. We have reports of good attendances and happy occasions; for the greater part they have followed familiar patterns. The congregation at Marple did not meet on Christmas Day, but held its service on Christmas Eve, conducted by Rev. Maurice Bonner, of Gorton, who brought with him the Brookfield Church handbell ringers to give the service a novel ring. Six young people lighted candles representing faith, hope, love, beauty, friendship and truth from the candle of Christmas. A congregation of 39 was present—quite a goodly number for this church of hopeful beginnings.

Pantomimes have had a place in the January story, and while they represent ecclesiastical activities the Apostles did not anticipate, they have the merit of giving pleasure to many people and it may be that there is a modicum of a gospel in such things as "Sinbad the Sailor" and "The Princess and the Pea" which were staged at Gee Cross and Gorton.

There seems to be an increase in the number of church calendars which come from the typewriter instead of from the printing press. The pity is that most of them are not well done, illegibility has no publicity value. We are well aware of the need to economize, but we very much doubt the wisdom of saving a few shillings a month by the issue of invitations which irritate the would-be reader of them.

Mr. Hedley Stephens, of the Ashton-under-Lyne church, has been elected President of the North Cheshire Sunday School Union.

Mothering Sunday Services are reported from Flowery Field and Ashton—Mrs. A. Saxton, of Gee Cross, gave the address at the former, and Mrs. C. H. Bartlett, of Stalybridge, at the latter place.

The Wednesday Club at Glossop is open to all young people of twelve years or more "of any church or of no church." No doctrinal religious teaching is allowed to enter the Club activity.

Mr. C. J. Rosling, of Sheffield, has devoted a good deal of time during his presidency of the Northern Sunday School Federation. We know that about a score of schools have been grateful for his visits in recent months.

The Tuesday Evening Club at the Memorial Church, Wallasey, has heard interesting talks on "Holiday Reflections" (by Miss H. Dixon-Williams), "The Honey Bee" (by Rev. M. Johnson) and "The Church and the Drama" (by Mr. S. N. Rimmer).

The Swinton calendar comments upon the outstanding success of the envelope offertory scheme adopted by the congregation in 1955.

Doncaster: To celebrate "India Republic Day" the Rev. G. W. Parkinson (the Minister) preached on "India's spiritual contribution to the world" to a large congregation, which included many Indians, on February 5th. At the subsequent Social Hour Indian films were shown and an Indian played his native music on a flute. The Annual Congregational Meeting on February 25th heard excellent reports from the Secretary and the many church organizations, while the Treasurer reported a substantial credit balance. Many tributes were paid to his long years of service to the church on the occasion of Mr. Trengove's resignation from the treasurership and he was unanimously elected a life member of the church committee. Mr. E. McCrohan was elected Treasurer and Mr. S. B. Shepherd was re-elected Secretary. New members, officers and committee were dedicated to the service of God at a Service on February 26th. The U.Y.P.L. organized a Youth Service on March 4th and a Film Show on March 5th, while a "Mothering Service" was conducted by the Minister on March 11th.

Horwich: A public meeting, social and dance, and a special service marked the 60th anniversary. Large numbers of church members and friends attended each of the special events, and among the audience at the public meeting, and in the congregation at the Sunday evening service, were members who had been present when the Church was first opened 60 years ago last Wednesday.

The Rev. John Kielty was the preacher at the anniversary service on Sunday.

Liverpool, Toxteth: The annual congregational meeting was held at the Ancient Chapel on Sunday, February 26. A larger company than usual assembled to approve the report and accounts, which indicate a year of progress for all sections of the chapel life, although there have been several grievous losses, including the death of the chairman, Mr. W. E. Oates, J.P., on January 10.

Especially gratifying is the growing attendance at Sunday services and the increased part which the young people are taking in the affairs of the chapel. Four new members were elected to serve on the committee, and Mrs. B. S. Roaf, formerly vice-chairman, was unanimously elected chairman of the congregation, thus following, at an interval, the example of her husband, the late Professor, H. E. Roaf.

After the meeting, the usual Fellowship Service was held, at which the minister, the Rev. Dr. P. N. Tindall, welcomed thirteen young people into full chapel membership. The day closed with an evening celebration of Holy Communion, in which between thirty and forty people participated.

Todmorden: The annual prize distribution took place on March 4. The high moment of the afternoon was when Mr. Harry Kershaw was presented with the Sunday Schools Association medal for 25 years service as senior superintendent in the Sunday School. Mr. Ratcliffe, of Stalybridge, the president-elect of the Association, made the presentation.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 25th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Irwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ashworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. T. Sidey
Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bexley Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Price
Bilsborrow, Free Church, High Street, 11.15, Rev. J. Martin Hall
Bridport, Unitarian Church, Barrackway, Road, 6.30, Rev. Wallace Johnson
Bridgwater, Unitarian Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hope Street Mission, Small Heath, 6.30, Rev. Ronald McGhee
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Fordham
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Dr. R. W. Weld
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. May
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.) Unitarian Church, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redford
Bradford, Broadway Avenue, 3.15, Miss P. Hardy
Bradford, Town Hall Square, 10.45, Rev. Frank A. Bullock
Brighouse, Clare Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cockill
Bristol, Unitarian Chapel, 11 and 6.30, Rev. G. Rowntree Jones
Brixton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Brixton, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertlin
Bristol, Oakfield Road, 11, Rev. A. H. Bertlin, 6.30, Dr. S. S. Dutta
Bromley, Unitarian Church, Tredegar Square, 3, Rev. W. Hill Warland
Bury, Rook Street, 11 and 6.30, Rev. R. C. Thresfield
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Carlton, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
Carlisle, Unitarian Church, Lonsdale Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Commission, Hillwood Hill, 3, Mrs. C. Oliver
Christleton, Bayhall Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. Bernard Thomas
Chorley, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Mr. J. L. Clarke
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Cirencester Chapel, Ashcroft, 10.45 and 6.30, Rev. Kenneth Twiss
Coalville, Snibb., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Wellings
Coventry, Hillfield Road, 2.30, Sunday School, 11 and 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Heath Street, 6.30, Supply
Cleveleys, Unitarian Church, Hastings Street, 11 and 6.30, Mrs. M. B. Dickie
Cleveleys, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cowle (Also 6.30, 1st Sunday in the month)
Crook Road, 10.45, Rev. A. B. Dunning. Stone, 6.30, Rev. A. B. Dunning
Derby, Wilmot Street Chapel, 11, Children's Church, 6.30, Rev. P. Cotton
Dover, Peter Gate Unitarian Chapel, 6.30, Rev. A. D. Wakeham
Doncaster, Old Meeting House, 10.45, Miss H. K. Watts
Downpatrick, First Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dukinfield, Astley Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Gaskell
Dunmow, Stansfield's Church, West, 11.30 and 7.30, Rev. E. Scottish Haden
Dursley, Old Meeting House, Walkerhampton Street, 11, Supply, 6.30, Mr. E. E. Lord
Dunstable, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Wadsworth
Dudley, Wolverton Memorial Unitarian Church, 33 Coseley Road, 11, Rev. E. E. Dunn
Edmonton, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hunt
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Supply
Glossop, Unitarian Church, Pleasley St., 10.45 and 6.30, Rev. Graham Short
Gosforth, Ward Street Church, 11.15, Rev. R. Nicol Chase
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Stoker
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Rev. J. S. Hallam
Hartford, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
Hinckley, Great Meeting, Baines Lane, 11, Rev. Ralph E. Goddard, 6, Mr. E. B. Green
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. Ada Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pinn
Hull or **Wyatt**, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Knutsford, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. T. Brett Davies, 6.30, Rev. J. Hinkins
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11, Rev. Leonard Mason, 6.30, Rev. R. E. Goddard
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McElderry
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Beetle Free Church, 11, Rev. Brian L. Gulland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Gulland
Liverpool, Hope Street, 6.30, Rabbi Dr. J. J. Koestler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. S. R. Martin
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. P. B. Godfrey
London, Golders Green, Hoop Lane, 11 and 6.30, Dr. H. W. Stephenson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mrs. E. Savage
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Mr. T. F. Dalton
London, Ilford High Road, 6.30, Mr. T. F. Dalton
London, Islington Unitarian Church, Upper Street Penton Hall, 6.30, Rev. A. V. Pon
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pon
London, Lewisham Unitarian Church, High Street, 11, Rev. W. Wadsworth
London, Leytonstone, Lea Bridge Road, Knotty Green, 6.30, Mr. G. J. Price
London, Mansford Street Church, Bethnal Green, 6.30, Rev. W. Wadsworth
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Ward Green, Unity Church, Newham Road, 6.30, Rev. G. J. C. Greyf
Lytham St. Anne's (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillaby
Macclesfield, King Edward Street, 10.45, Rev. G. D. Fogg, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Heath
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dell
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. J. Gordon Davies
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jagger
Manchester, Mosley Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Rusholme Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Stuart H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Eric Phillips
Mansfield, Old Meeting House, 10.45, Rev. Kenneth Sheppard, 6.30, Rev. M. Constance Harris
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlebrook, Free Christian Church, 6.30, Supply
Mottram, Old Road Chapel, 6, Mr. Peter Jones
Moorlands (nr. Longport)
Mossley, Stamfordham, 2, and Newton Abbey, 6.30, Rev. C. G. Young
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Colson Davies
Newcastle (Staffordshire), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Sweet
Northampton, Kettering Road Church, 6.30, Mr. A. Bevens
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Rev. Henry Hall
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Church, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. L. A. Garrard
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Warland
Pant, Lane Centre, near Wigan, 11 and 6.30, Supply
Penrith, Unitarian Centre, Brandelmire Road, 11 and 6.30, Rev. F. H. Kinsley
Perth, Unitarian Church, Mill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, Meeting-shed, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Stevens
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillaby
Rochdale, Hanover Street, The Meeting House, 6.30, Dr. J. Cyril Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bell
Rochdale, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tebbs
Saltaire, Ashlands Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
Shipley (Airedale), 6.30, Rev. A. E. Davies
Shipley, Fisherwick Old Chapel, 11, Rev. F. Sackett
Shipley, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worth
Shipley, Unity Church, Cockshott Lane, 11 and 6.30, Rev. Dudley Richards
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebbs
Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Bellevue Road, 6, Rev. H. J. Rawlinson

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Southend-on-Sea, Dunlop Road, 11, Children's Church, 6.30, Miss M. Chesterton
Brentwood, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. Hopkinson
St. Helens, Corporation Street, 6.30, Rev. S. R. Bevan
Stockton-on-Tees, Wellington Street, 6.30, Supply
Sunderland, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. W. W. Wright
Swansea, Pentrepoeth Free Christian Meeting House, 11, Rev. Bann Vesey
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, Flew Sunday in the month)
Swindon, Swindon Hall Road, 10.45 and 6.30, Rev. B. L. Hower
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tottington, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
Todmorden, Unitarian Church, 10.45, Miss A. Newell, 6, Mr. W. Nuttall
Torquay, Unity Church, Morningdale Road, 11 and 6.30, Rev. Charles Harris
Towyn-on-Sea, Coniger Unitarian Church, 11 (1st Sunday in month) and 6, Supply
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Ernest W. Bliss
Warrington, Cairo Street, 10.30 and 6.30, Rev. Fred Wild
Watford, Friends' House, Church Road (by permission), 7.30, Mr. A. G. Tarrant
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maudsley
West Kirby, Brookhill Gardens, 11, Rev. Maudsley Jonathan (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.15 (Annual Church), Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Dakin

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin George Macartney, Unitarian Church, Cathedral Place, C.2, Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pierce-Jones, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 19 Francis Street (off College St.) 7.15, Rev. G. E. Hall. Manse Telephone LX 2521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised.
Shirley Congregational Church, Agatha Road, Stafford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Antoni Cosmos
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jordan
Vancouver, B. C., Unitarian Church of Vancouver, 1,350 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Parnell Road, 11 and 7, Rev. E. H. Morgan
Wellington, Services suspended. Enquiries—Mrs. Warren, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hope Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ruston

LONDON DISTRICT AND PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

NOTICE IS HEREBY GIVEN that the Annual General Meeting of the London District and Provincial Assembly will be held at Stamford Street Chapel, Stamford Street, S.E.1, on Saturday, April 28, 1956.

Nominations for the Honorary Officers and six representatives of the personal subscribers should reach the Secretary by Saturday, April 7; notice of any resolution should be sent to the Secretary, in writing, by April 14 and the names of the lay representatives from the churches and deputies and the representatives of the Ministers' Fraternal and other affiliated societies, should be sent to the Secretary by April 21, 1956.

E. M. BUTCHER.

22 Sundridge Road,
Addiscombe, Croydon.

MINISTERS' PENSION AND INSURANCE FUND

18th Triennial Meeting
WEDNESDAY, APRIL 18,
at 3.45 p.m. at Conway Hall, Red Lion Square, London

Nine Managers will be appointed for the ensuing Triennial period: nominations (with the consent of the nominees) must reach the Honorary Secretary not less than twenty-one clear days before the date fixed for the meeting.

Hon. Secretary: H. W. Stephenson, 1 South Way, Lewes, Sussex.

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★

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Applications should be forwarded before May 31, 1956. Copies of the Prospectus and further information may be obtained from the Secretary, Dr. Williams's Trust, 14 Gordon Square, London, W.C.1.

Miscellaneous

Opportunity for Young Man seeking interesting permanent Commercial career. Estate Agents, with Head Office in Central London, several suburban and provincial branches, require man just finished National Service or just leaving school. Good prospects for one with energy, initiative; Christian or public spirited background. Free Life Insurance; Non-contributory Pension Scheme and other staff benefits. For further details, without obligation, enquire ANDREWS & PARTNERS, 38 Great St. Helens, London, E.C.3

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